1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

from a tribe they called Manslé, said to be living in the neighbourhood of Rio Paraguay.[1] Thus the spangles of which the Tapiete were in possession had, by way of trade between the tribes, been transported *at least* 360 miles from the place where they had been made. 439

Among the Choroti, the long spangle necklaces (as seen in fig. 56) served them as a kind of currency. So, for instance, the value of an Indian woollen mantle was expressed in a certain number of arm-lengths of such a necklace, and that of a head of cattle in some other, definite, number of arm-lengths. In gambling, the stake often consisted of snail-shell spangles or whole necklaces. 436 [525]

There were also other objects which formed articles of trade between the Indians. On page 81 I have mentioned a wooden comb which probably originates from the Chiriguano, and on page 78 I have reproduced a small wooden bowl containing colouring seeds that have probably come from the same tribe. The child's poncho, fig. 35, has probably been bought by some Choroti from an Ashluslay; it is also possible that a few other objects in my collection have found their way to the Choroti Indians through barter with neighbouring tribes. 439

[1] Nordenskiöld (13), p. 137.

2: Karsten E-5 (1911-1913)1932 SI7 Mataco SI7
Toba SI12
Choroti SK6

M 574

remain silent, perhaps muttering some menacing words. This is particularly the way in which the Tobas receive undesired guests. The best thing for a visitor so received is to leave the Indians as soon as possible, since these treacherous and daring savages would not shrink from taking his life.

C 576

When the Choroti guest leaves the house where he has paid a visit he always says: *yápeh*, or: *ayápeh*, »I go», or »I go back (to my own house)», to which the host only answers: *mah*, »go on!», »hurry on!». The Toba guest, on leaving, says *malhék*, or *kíuo* or *málhe'giuo*, (»I go», »I go back to my house»), the host answering with the word *hamóh* (»hurry on!»).

C 439

The *Choroti* barter with those foreign tribes with whom they maintain friendly intercourse, their own most important article of exchange being dried fish. From the Guarani-speaking Tapiete Indians, and in some cases from the Avas, they receive especially the much appreciated cereal, maize, as well as the red *urucú*-paint, indispensable for painting the face and the body on festival occasions. The *urucú*-shrub, it should be noted, requires a purely tropical climate and does not grow in the Chaco. On the other hand the Choroti barter with the Ashluslay in the south, receiving from them among other things one of their most costly ornaments, a necklace consisting of small buttons cut out from snail's shells and strung closely together. Such a necklace is from three to six yards in length, and is highly valued not only as a pure ornament but also on account of the magical properties ascribed to it. The receiving of these necklaces from the Ashluslay seems to be but a transit-trade, for the latter Indians in their turn buy them from the tribes in the interior of the Chaco, probably from the Lenguas, who according to Mr. Grubb, make such necklaces. Mr. Grubb adds that »these strings of buttons are the money of the people» and that the value of a big necklace is one sheep.[1] As a matter of fact, the Choroti when bartering with the Ashluslay pay one sheep each for these necklaces.

C [435 436] ●

Of more interest are the commercial connections which the *Tobas* have with neighbouring tribes, especially with the Mataco-Noctenes in the west and the Avas in the north. At any rate there is frequent intercourse between the Bolivian Tobas and the Avas living at the Catholic missions Tarairi, Tihüipa, and Machareti. In connection with the visits which these Indians are in the habit of paying to the country of the Tobas, I had an excellent opportunity of studying primitive Indian trade. The

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[1]) Grubb, *op. cit.*, p. 71.